Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXXIV.

JEREMY BENTHAM.

The following notice of the distinguished man whose name stands above, is from the New Monthly Magazine. It is but a brief sketch, a mere reference to his character, as a man of science and philanthropy. And though it is wholly secular, having no reference to his *principles* or hopes of a religious kind, it is, however, highly interesting and instructive.

And that grey-haired, venerable old man, whom all who beheld him loved to look on, has turned to common earth, changed into unconscious gases and metals, never again to originate thoughts, such as those of which he has left behind him an ample store, and which will yet do their work in the regeneration of the world! This indeed gives a humbling sensation to the pride of man. It was a glorious thing to look on him while in life, to behold that nobly moulded head, that most benevolent face, in which almost child-like simplicity contended with godlike intellect, and both blended in universal sympathy, while his loose grey hair streamed over his shoulders, and played in the wind, as he pursued his evening walk of meditation, around the still garden wherein the patriot Milton was erst accustomed to contemplate. How has he been libelled amongst the unthinking herd, owing to their narrow comprehension of the word "utility!" Loving all beauty, and as keenly alive to the perception of it as any Greek of the olden time, it has been held that he thought nothing worth pursuing, save the study of the regulation of supply and demand, for the commonest corporeal and mental wants. That he liked poetry, and was fond of botany, is a sufficient answer to such a supposition. He wrote on abstruse matters, because he thought the comprehension of such matters essential to human happiness. but he did not, therefore, dislike the lighter sources of innocent pleasure. We shall not soon look upon his like. Even now, his hand writing of a few weeks' lapse is before us, clear, distinct, and comprehensive, at the age of eighty five years; and it is with sorrow that we peruse it.

Others have possessed knowledge without its bringing forth the fruit of wisdom. The knowledge of Bentham was combined with wisdom of the most exalted class, and the most self-sacrificing beneficence. His outset in life was an equity barrister, and the little practice which he attained to, was marked as the evidence of a high order of intellect. We know not his history farther back, but it must contain much matter of curious speculation.—The most trifling acts and words of such a man are of importance, to know the source from which so noble an intellect was fed,—whence the first rills of knowledge sprang. Happy will be the lot of that man to whom it shall be given to unfold the accurate biography of the most powerful advocate of the true interests of suffering humanity, who ever yet drew breath on English soil.

By the death of his father he attained independence, after, it is said, a somewhat penurious life, young, rich, and highly intellectual, and moreover of comely presence, a wide field of ambition opened to him, with the promise of a fruitful harvest in whatever sphere of public life he chose to pursue. But selfishness was abhorrent to him, and he clung only to sympathy. He abandoned the practice of mischievous laws, and retired wholly from public life in the flower of his age, to devote himself in seclusion to the unwearied study of those branches of knowledge which he held it essential to human happiness should be rightly comprehended. Through good report, and through evil report, he steadfastly pursued the object which his reason had analysed, and pronounced desirable. He turned neither to the right nor to the left, either for praise or blame; fear dwelt not in him, and praise could not move him from his purpose; his reflection was that he individually might perish, but that his principles must survive, and though thrillingly alive to the approval of the discriminating amongst his fellow-creatures, his integrity could not be stirred from the strict path of duty for the sake of gaining popularity. He gathered a rich harvest of wisdom to distribute in the harvest of universal love and benevolence, without one selfish thought, without a prospect of any personal gain. He wrought not for a nation, he wrought for the human race; he made them incalculably his debtors, yet, without heeding the amount, without ever adverting to it, he still continued laboring unceasingly for their benefit. The human race he considered as his children, and wayward as they were, he gave up his mind for their maintenance; a treasure not lightly to be exhausted. They are yet young, and they cannot appreciate the wealth he has left them. As they search into it, their surprise will increase. The mere fertility of his writings is in itself extraordinary, and a remarkable instance of what one man may accomplish; but when we reflect on the variety and profundity of knowledge they display, that each line, each word, is pregnant with thought, the strongest mind feels itself give way to the sensation of wonder.

Wisdom has too long been held to be synonymous with austerity—knowledge with supercilious dignity, at least amongst superficial people. The amiable and blameless life of Bentham has withered up that ancient lie. A child-like simplicity of manner, an engaging affectionate disposition, and unstudied habitual kindness of friendly intercourse, were his most conspicuous traits. He was a pure concentration of benevolence, seeking his only reward in the thrilling consciousness that he was doing universal good. In common intercourse he respected the feelings of the meanest, equally with the highest. He never willingly gave pain, nor shrank from the infliction of it, or the suffering it, when he deemed it essential to the service of humanity. Never lived there a human being, in whom wisdom, knowledge, integrity, and perfect love, were all so intimately blended, and so earnestly devoted to the service of a race, who, so far from thanking him for his labors, scarcely knew that he existed, and when they gleaned the knowledge, they in most cases used it for the purpose of vilifying him. So it must ever be till human intellect shall be more wildly expanded than is at present the case. The refined and honest man, who shrinks with disgust from pandering to the passions of the herd, cannot expect to be their idol, even if his nature would permit him to wish it.

While in life, his spirit had ever been devoted to the service of his fellows, and his last act was to devote his material frame to the same purpose, with the object of removing a mysterious prejudice which had been largely productive of evil to his fellows. We were present at the lecture read by his attached friend over his earthly remains, not to a large audience, but to an audience marked by all the external signs of a developement of intellect, such as is rarely gathered together in one assembly. Who so looked around upon that audience, must have remarked to his own mind, that the spirit which had animated the clay before him was not all dead. The sympathy was indeed deep. The voice of the lecturer was choaked by his emotions.

The lightning flashed, and the thunder rolled, and the heavens wept while the oration was spoken over the mortal remains of the benefactor of the human race, amidst the silence of his sorrowing friends. The superstition of the ancient days would have believed that his spirit was passing to heaven on the wings of the storm, and in those days a statute would have been raised to his memory, as to a God. They who knew him in life, know that the influence of his spirit rests around them, and upon them, and that the best sepulchral monument will be in the increasing reverence of the human race. The latest joy he experienced in life was in the knowledge that the charter of the freedom of his fellow countrymen was sealed. It would seem as though he had lingered on but to behold the successful achievement of the work to which he had so mainly contributed, ere his spirit left his frame, as though he had apostrophized his country—"Let now thy servant depart in peace, for mine eyes have seen thy salvation?" The cords of sympathy have been rudely strained by his loss, though the days he had numbered were many.

THE GOSPEL A BLESSING TO THE POOR.

We are sure our readers will be pleased with the following extract from Dr Tuckerman's admirable discourse in the 2d volume of Beard's Family Sermons. The text is Luke vi. 20. "Blessed be ye poor, for yours is the kingdom of heaven." To the question, "Why was a blessing pronounced by our Lord Jesus Christ upon the poor?" he thus replies:—

I answer, and I think it is the answer of the spirit of the Gospel, that it was because he had brought a religion into the world, which was suited, as no other religion was, and as no mere human institution could be, to all the wants, and sufferings, and interests of the poor; a religion, which, in proportion as it is understood, and received, and practised, will make, and cannot but make, the poor blessed, happy. Our Lord Jesus Christ did not come to banish poverty from the world. The causes of the inequality of property lie as deep in the principles of human nature, as those of the inequality of physical strength, or of intellectual capacity Let his Gospel even be universally received, and universally be made the rule of life, and there will still be not only the comparatively ignorant, and weak, and poor, but there will be those too, who, from the want of judgment, and of ability in various respects, will be wholly dependent on the care and kindness of others. It is very far from being a design of Christianity, to interfere with the natural laws of the world. On the contrary, it recognizes these laws as institutions of God. Nor would it subvert the distinctions which are founded in these laws, or forbid any of the pursuits in which men may engage, consistently with the maintenance of the piety and virtue which it teaches. It not only does not aim, therefore, at a suppression of commerce, and the mechanic arts; it not only would not mar the beautiful creations of genius in any of the departments of skill, or of taste; or confound the ruler with the subject, the employer with the employed, or the head which devises with the hands which execute; but it would make each of the diversities of condition so produced, to conduce to the perfection of the moral order and happiness of the world. It recognizes nothing as an evil, but sin; and it looks alone, in these respects, at the remedy, and the removal of the evils, which grow out of sin. It would recover men from all the ignorance, all the weakness, all the disease, all the poverty and all the sufferings in every form, which are occasioned by violations of God's laws; or, in other words, by sin. The world, as Christianity would have it to be, is as full of action, of enterprise, of energy, as is the world in which God is forgotten, and in which every one is living for himself. But in the world, seen as our Lord Jesus Christ would make it, the poor would be raised to a condition, to which nothing short of his religion can raise them. He would show us that poverty, in the design of God, is as benevolent an appointment as riches. He would make the poor, in the best sense of the words, rich, powerful, wise, happy. It is asked, how? With the sentiment in the text in my mind, I will go among the poor. I will endeavor to feel what Christ felt, and to speak to them in the spirit of Christ. In this view of it, I think that we shall obtain one of the highest manifestations of the glory and excellence of our religion, and one of the most satisfactory of its internal evidences, that it is from God.

I remark, then, first that Christianity is a religion adapted for the poor, and that it is an unspeakable blessing to the poor who receive it, and its doctrines respecting the the character, government and purposes of God.

I enter the room of a pious, poor family. Here is a widow with her three or four children. All is neatness and apparent comfort around her. You could hardly suspect that want is felt here. And yet, often she has not known in the morning how she should obtain provision for the day. Often she has felt great embarrassment and difficulty, to determine by what means she may be enabled to pay her rent at the close of the week. While she is in health, she can at best earn but five or six shillings, and sometimes two or three, by the labors of a week. And when work fails her, or when her own, or the sickness of a child, takes her from her accustomed labors, she not only has additional wants, but is driven to the accumulation of debt. Yet she never desponds I speak to her of God's goodness, and her heart overflows with gratitude. She feels that she has that within,—a love of God and of her Saviour, a trust, a hope, a peace, which she would not exchange for all external good. I have no language in which to express my sense of the privilege of learning, from her conversation and her life, the value and excellence of that religion, on which rest all the hopes of my own soul. Here I see the power of the doctrines of the gospel of Christ,—of the doctrines of God's parental character, and love, and designs,—to enlighten, to direct, to support, to cheer, and to console, in the circumstances which would seem to many to forbid even consolation. I leave her and pass to the dwelling of an aged couple. The room in which they live is poor and old, and they have no means of adding to its comforts. They have scarcely strength to perform the most necessary labors for each other, and none by which they may earn the bread of the passing day. And yet I have never heard them complain. I ask them of the ground of their comfort, their contentment. It is the word which Jesus has spoken. They believe in God, in Christ, in heaven. They are humble, and patient, and resigned, because they believe that God has appointed to them their trial; and their strongest desire is, to be approved by him, and more essentially and perfectly united with their Maker and their Saviour. They feel that they are not forgotten, and are not forsaken, because they feel that their father is with them, and because they can pray. And in the hope that their repentance, and faith, and trust, and devotion are accepted, they are looking for a part in the blessedness of the Christian's heaven. I am instructed, and comforted, and encouraged by all I have seen and heard in my intercourse with these poor followers of Jesus; and I go from them to the most destitute, the most ignorant, the most vicious, to whom I would speak of the doctrines of our religion.

Who is there of you, my friends, whom God has blessed with affluence, or with a competency of the good things of the world, and who has visited the abodes of the poor, and has not strongly felt the contrast even of outward condition, between the virtuous and the vicious of this great class of society? And yet, even this contrast is nothing, when compared with that of their moral condition. I need but name to you the thoughtless, ignorant, reckless, improvident, intemperate poor, and, if you know them, I shall call up to your minds the associations of restlessness, dissatisfaction, complaint, debasement, misery. But are these fellow-beings to be despised, avoided, abandoned to all the influences of their lawless appetites and passions? Are there no good elements in the hearts even of the most vicious among them? So have I not learned human nature; and I pray God to preserve both you ond me from the blasting influence of the sentiment, which would shut out one human being from our sympathy; or close even against the greatest sinner, the hope of salvation, while God shall spare him, and while one means is yet left untried for his recovery.

THE DIVINE UNITY.

We noticed, last week, a Sermon of Rev. Mr Millard, of West Bloomfield, N. Y. on the text, Matt xxii. 42—"What think ye of Christ? Whose Son is he?" Though the subject is familiar to the minds of many of our readers, yet there are many others who will be edified by the following passage from this sermon.

There is abundant scripture to prove, that God is one, in the personal sense of the term. Moses said, "Hear, O Israel; the Lord our God is one Lord;" (Deut. vi. 4,) not three Lords, nor three persons. One of the scribes asked our Saviour, "Which is the first commandment of all?" Jesus answered him, "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord" "And the scribe said unto him, Well Master, thou hast said the truth; for there is one God, and there is none other but he." (Mark xii. 29—32.) Now if Jesus knew that God existed in three persons, and that it was essential to our salvation to believe so; he certainly would not have deceived us, but would have told us plainly, that God exists in three persons. Paul says, "to us there is but one God, the Father." (I Cor. viii. 5.) Here, the apostle not only informs us that there is but one God, but also tells us, that this one God is the *Father*. "There is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) If the *Son* is the mediator, then the Father alone is the "*one God*," unless God can be a mediator between himself and men.

The doctrine of the trinity is no where named in the scriptures: from which fact it is certain, that it is not a doctrine of the bible. By the test of rational sense, it is an impossibility. The doctrine of the trinity teaches, that God is three persons; and yet, that he is numerically but one being. This is declaring an obvious distinction between the terms, *person* and *being*. That such a distinction is applicable to every being below the grade of man, is admitted. The term, *being*, but not *person*, is applicable to the brutal species. But in this application, the term, *being*, is used in a sense inferior to that of *person*. When we speak of the being of God, we have in view the highest grade of being—the being who is infinite in his name, his nature, and perfections. Now where is the propriety of fixing the term, *being*, when applied to one above man, in a sense superior to that of *person*, while in its application to any grade below man, it is used in a sense inferior to that of *person*? Every Trinitarian admits, that each of the brutal species is a *being*, but not a *person;* while at the same time he argues, that God is but one being, and yet, three persons. If God is strictly one, he is no more three persons than he is three beings. It is impossible, according to every analogy of the English language, for one being to be three persons.

Another manifest absurdity cannot fail to meet the eye of the careful observer. Trinitarians assert, that the Godhead is constituted of three distinct and self-existent persons; and that each of these three persons individually considered, is the supreme and self-existent God. For instance, they assert, that the Son, one of these three persons, individually considered, is the supreme and eternal God, and the same is asserted of the Holy Ghost. Now we contend, that this doctrine is not only at variance with scripture, but it stands opposed to sober sense, and sound reason. If the supreme God is necessarily constituted of three persons, neither of these three persons can be the supreme God, any more than one third constituent part of a thing, can be the whole thing that it is only a part of. Reason teaches, that if God is three persons, Father, Son, and Holy Ghost, neither Father nor Son individually can be God; but each should be regarded, as one third constituent part of the Godhead only. Let no one spurn at reason. Dr Adam Clarke very justly remarks, "a doctrine which will not stand the test of rational investigation, cannot be true."

Before we dismiss this part of the subject, we will suggest one thought more. If God is as much as three persons, how do we know that he is not more than three? If the Bible has taught us, that God is as much as three persons, has it stopped at that exact number? Has it told us, that he is no more than three? When we leave the divine unity of God, where do we find a rational stopping place? Since we read of the "seven spirits of God," to which add the trinity, and how do we know but that God is ten persons? It is easy, on the same principle, to fancy that he is ten thousand persons, or even thirty millions, and thus equal the whole number of Hindoo deities. Where is the place for the mind to alight, when it has once commenced its airy flight in the boundless regions of conjecture? Is it not much safer to rest on the simple testimony of divine truth, that "the Lord our God is ONE LORD?"

[From the Christian Reformer.]

NOTES ON PASSAGES OF SCRIPTURE.

"The Scriptures being an eternal foundation of Truth, whatever doth help us to understand their true sense, doth well deserve our pains and study."

LOCKE.

Matt. xi. 7: "—what went ye out into the wilderness to see? A reed shaken with the wind?"

Bengel supposes that our Lord here asks "the multitudes," whether they expected to find in the Baptist a man of easy accommodation, versatile, and capricious, fashioning his opinions, principles, actions, language, to the varying hour, and carried about by every wind of doctrine? This interpretation has a fanciful aspect. Surely Jesus Christ refers to nothing more than the solitude of the wilderness; as though he had said, "You would hardly flock thither, only to gaze on the reeds with which the spot abounds." Such a view of the passage I take to be accordant with the context, and with our Saviour's manner. There is no occasion whatever for assuming that he now employed a figure, and did not mean his words to be received literally.

Luke xx. 10—13: "—SENT a servant—SENT him away empty--SENT the third—I will SEND my beloved Son."

Let these verbs, as they stand in the original, be compared with Mark xii. 2, 4, 6, and again, with Gal. iv. 4; and the unsoundness of an argument which it has been attempted to erect upon them, in behalf of a popular doctrine, will instantly appear. Between the *servants* and the *son* there is a difference in relation; * not in nature: his *commission* is described in the same terms with theirs.

John x. 36: "—whom the Father hath sanctified, and sent into the world."

"We find our Lord," says Archbishop Newcome, "filling, and, as it were, overpowering our minds with the grandest ideas of his own nature."

This remark should be modified; it is simply "of his own offices" that our Lord speaks; as in the text now transcribed, and, indeed, agreeably to the illustration which the Primate himself subjoins.

John xviii. 38: "Pilate saith unto him, What is Truth?"

A well-known comment of Lord Verulam's on this question, sufficiently declares the annotator's opinions of the spirit in which the inquiry was made: "What is truth? said jesting Pilate; and would not stay for an answer." But we may fairly doubt whether the comment be altogether correct. That raillery and banter were now expressed by Pilate, we have no evidence: that he was restless and impatient, "and would not stay for an answer," the noble Essayist observes with far better reason—"What is truth to me?" Or, "What have I to do with Truth; and how can it be connected with thy case, and with the subject in hand?"—The whole narrative dictates and warrants this interpretation.

If we seriously ask, What is Truth, in the abstract? (for I do not now undertake to shew what is *Christian* Truth,) let *Wollaston* furnish the reply: "Truth is the offspring of silence, unbroken meditations, and thoughts often revised and corrected."

John xx. 8: "Then went in also that other disciple, who came first to the sepulchre, and he saw and believed."

According to a reading adopted by Newcome, and to his translation, "believed not." In this instance, however, I am satisfied of the correctness of the Public Version. John saw and believed that the body of his Lord had been taken away out of the sepulchre [ver. 2]. The ninth verse is parenthetical, and assigns a reason not for the unbelief of the two apostles in their Master's resurrection,† but simply for their ascribing the absence of his corpse to its removal by some unknown hands. Certainly, the mere fact of its being no longer in the sepulchre, was no proof of Jesus having risen from the dead; though Peter and John would have been inclined to make this conclusion, and would have made it with great justness, had they previously expected such an event.

Acts xix. 15: "—Jesus I know, and Paul I know.'

King James' Translators have been particularly capricious in regard to what they themselves style "an identity of phrasing." Sometimes they render one and the same Greek verb (even when it occurs twice, or more frequently, in the same passage) by different English verbs; and this they do not only with no advantage, but with manifest impropriety and inconvenience. At other times, as in the clause now quoted, they retain the same English verb, notwithstanding that there are two different verbs in the original. The consequence is, that the common reader often fails of being put in possession of the spirit—and of the clear and exact sense—of the speaker and the writer.

Luke here relates the case of a furious maniac, who says to certain vagabond Jews and professed exorcists, "Jesus I know, and with Paul I am acquainted: but who are ye?" [Wakefield's Transl.] The unhappy

* So in Heb. iii. 5, 6.

† Not one of the apostles now believed that Jesus had risen; their conviction of the fact was subsequent to his appearance to Peter. Luke xxiv. 34; 1 Cor. xv. 5.

man knew, from report, who Jesus was, and had an acquaintance with Paul's character and person, a distinction which is overlooked in the Received Version.

1 Cor. xv. 36: "Thou fool."

The author of "The Light of Nature Pursued" speaks of "some acrimonious concretions" as belonging to "the Cilician of Tarsus," and instances in this manner of reply, "Thou fool!"

No doubt, there was a vehemence, an impetuosity, in Paul's temper, which Christianity regulated and directed, without subduing. But Mr Tucker has, unintentionally, done injustice to the apostle. The expression quoted, should have been rendered, "Thou inconsiderate [or unthinking] man;" and then it would not have worn a harsh, forbidding aspect, in the eyes of either friends or enemies. This epithet occurs in other parts of Paul's writings,* and occasionally in the discourses of Jesus Christ.† Sound criticism will discriminate between these cases and the practice condemned in the sermon from the mount.‡

Gal. iii. 2, 3, 5; "—the spirit."

That is, "the miraculous gifts, especially so denominated." "The spirit" does not in these verses mean *Christianity*: for Paul's language would then be tautologous, and his reason invalid, and his appeal beside his purpose.

Gal. iv. 13; "—through infirmity of the flesh."

The general import of this clause is evident: Paul labored under some bodily weakness; what the particular *infirmity* was, we are ignorant. Elsewhere the writer adverts to the same circumstance; and especially in 2 Cor xii. 5, 7, 10, between which passages, and what he now remarks to the Galatians, there is a memorable, and, I think, an undesigned, coincidence, that serves to authenticate the two epistles, and, so far, to prove the divine origin of Christianity.

* As in the 11th and 12th chapters of 2 Cor., where he applies it to himself.
† Luke xi. 40, xii. 20.
‡ Matt. v. 22.

[For the Christian Register.]

THIRD ARTICLE OF THE BILL OF RIGHTS.

NO. IV.

Mr Editor,—All men agree in the value of religion as the basis of civil society. Those who would abolish all legislation upon it, say, however, that it is seated in the human heart, and that men cannot and are not disposed to live without it: so that laws are not needed for its aid. Now if this be true of religion *in general*, why should it not be of the *separate* duties it requires. "*Justice*," it might be argued, "is a religious duty. It is in the human constitution to be just. We need, therefore, no *laws* upon justice. Men will and must *all* do right to their neighbor." We ask, if, on the above premises, this reasoning is not sound? Why then incur this vast expense to support our judges and jurymen? Why not *trust* men on this duty as well as on religion in general? For ourselves, we see not but our courts of justice must be destroyed, when the Third Article is striken out, or we remain culpably inconsistent.

"The happiness of a people, and the good order and preservation of civil government," says our Constitution, "*essentially* depends upon piety, religion and morality." It is not *desirable* simply, or *expedient*, but ESSENTIAL to our government and good order that religion be diffused among us. Unquestionably then, the civil arm may be stretched over us far as it can *reach*, to promote pure religion. If it could, it ought to enact that we be *private* worshippers of God—that we be kind, charitable and forgiving to one another. But these virtues are too secret for its cognizance. Yet the contribution of our *substance* to maintain the public institutions of that religion so *essential* to our good, is a duty that law can enforce. Ought it not then to penetrate thus far the breasts of our people? We want not merely an *outward* respect for the rights of one another. We want *principle*; for without principle our Constitution is a blank. Shall not government do all it *can* to diffuse religious principle in every bosom in this Commonwealth?

But it is argued, "in vain will you think to force men by law to be religious. They are repelled from it, and become more averse to the whole subject by such legislation." We have not so learned the operation of our present system. We have seen many a man enter the church door because his *money* had been called for to support the preacher, who, we believe, would never have gone there, if left to a voluntary contribution. These men want their "money's worth:" and however low this motive may be, it carries them to a place of good influences. And, these, be it observed, are not seldom those very men who most *need* spiritual instruction. They need, at least, to learn that "we cannot serve God and Mammon." Our best citizens, those who could most safely dispense with the benefits of public worship, would, under the new regulation, be the first to maintain the ministry. While the irreligious, those chiefly to be awakened and saved through the addresses of the pulpit; and sometimes the most dangerous members of society, must be kept in awe through the influence of that worship toward which they give not a mill. Is this right? Are we about to throw the burden of supporting religion upon *one* class alone, and that consisting of the men who derive from the sabbath and the ministry *less* advantage, than their careless and unprincipled neighbors would derive were they too compelled to contribute to these objects?

But, grant that the effect of our legal enactments on religion has been in some cases unhappy—that individuals have not respected Christianity because compelled to support it. Is not the same true of very *many* of our laws? Men of large fortunes often murmur at their high taxes. They do not *respect* the laws on this subject. Shall we then abolish *all* taxation? This ill-will is often extended to those individuals who execute our laws. *Assessors* are complained of—*collectors* are often treated with manifest disrespect. And so of officers in various stations. The *sheriff* and the *constable* are extremely odious to not a few in our community. But are we, for this reason, to dismiss all these enforcers of law? We beg the friends of the proposed amendment to prepare for us a code of statutes which shall make no one complain of its effects. Until this is done, we ask them to preserve a consistency of principle.

We have all along argued this question in its *civil* aspects. Government, we have maintained, was indebted to religion, and not religion to government. This view we wish to impress. It is not as friends of Christianity alone, nor chiefly, that we look with apprehension on the measure before us. It is as friends of *civil freedom*, men anxious for the permanence of our *political* institutions, that we speak thus earnestly. The advocates of the change suppose us laboring for a *creed* or a *sect*. We wholly disclaim this purpose. Did we not deem religion the very *keystone* of our *government*, we should not have written as we have. Much as we love and prize the Christian faith, we have taken the low and *worldly* ground of our subject, as that most likely to be obvious to all. We say then, that those who treat our religion with disrespect because compelled to uphold it, derive *civil* advantages from the present coercion. This is the point we wish such individuals to keep distinctly in view. There is a misapprehension in this matter. We knew a man of wealth who, objecting to his ministerial tax, said "Why should I pay more than my neighbors for preaching? *I have only two ears.*" True, this man did not hear any more on the sabbath than they did. But he had more *houses* and *lands* than they, and this property was *protected* by the moral and religious influences of the preaching they heard in common. He gained all he paid above them, in the good character of those neighbors; in the comfort and security he derived from feeling that they were men of principle; honest and industrious, instead of being thieves and robbers, as some of them might have been, had they never entered the temple of God. If he was compelled to contribute to his clergyman's salary, he was not compelled to hire men to watch his house and his grounds, as he might have been, had the sabbath-breaking and midnight depredations, and the daily trespasses on human rights, that follow the abolition of public worship, visited his region, his town and his neighborhood. A. B. M.

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NO. V.

Mr Editor,—It is objected that the Third Article and the enactments in its train operate *unequally*—that in the city and large towns they produce no effect, while the small towns in the country suffer a burden in consequence of them. We answer to this, that if Boston and other large places support religion as well as the country towns, then is there no inequality in the practical effect of the Third Article. All the difference between them is this, Boston does *voluntarily* what the country does in obedience to *law*. Where is the hardship in this state of things? If it be said, the city does *not* contribute in proportion to the country, then what becomes of the *main* argument of the petitioners for this amendment, "that religion will be as well supported without, as with it"? We ask, again, let men be consistent, whatever they advance.

What, then, are the *benefits* to accrue from this measure? Are one or two denominations of Christians to gain more proselytes by it? We hope they do not thus flatter themselves. Let them look at New Hampshire. The Baptists and Methodists were earnest for the like change in that State. They finally accomplished their end. Did they gain all they expected? The amendment operated, we have been credibly informed, directly against them. Their clergymen had previously received little. It then became respectable to pay *less*, and that sum was uncertain as the wind. A mere caprice would sometimes deprive them of their best supporters. We have no thought that individuals who, in our State, subscribe these enormous sums for the sect they follow, will continue to do so, if hereafter the law shall exact from them nothing. During the heat of controversy, it is probable they will. But a *coldness* is yet to come over our churches, and when it does come, if the *law* raises no barriers, rely upon it, these large payers will steal off from our parishes, or the sums they give will sink with the yearly decrease of their zeal. And, mark our word, though for a time, individuals will leave the old parishes to join a new sect, yet they will contribute less than they did in those parishes, and, in the end, when the present conflict of religious parties shall abate, these are the men who will withdraw *wholly* from the support of public worship.

Do a portion of the friends of this amendment expect by it to secure to their ranks those who are restless, and dissatisfied with the Third Article? They mistake the cause of this dissatisfaction. It has originated, in no slight degree, we believe, from a disgust at the religious contention of the day. Not a few have been driven to scepticism, others to absolute infidelity by the measures recently adopted in this Commonwealth and elsewhere, under the name of "*revivals* of religion." It is thought by them that if Christianity is to go on dividing towns, neighborhoods, families and friends, as it has for the last two years, we had better utterly explode it. The reasoning on this subject is short. An agent which produces such incalculable *mischief*, is unworthy our support. However narrow and incorrect this view is, it matters not. Many have embraced it, and they are daily burning to *act* upon it. These men are earnest for the amendment, merely that it may open for them a door of escape from taxation. And they *will* escape,—nor from one denomination alone. The most *rigid* no less than the most liberal of our parishes contain individuals of this character. Let none delude themselves with the thought that *they* are to gather up the rafts and timbers from the great wreck they may hasten. Time will shew them, as it has others in our sister States, that they were grasping a phantom.

We have said that those sects who favor the amendment would gain nothing by it. We go farther. They would *lose* some of their ablest supporters. It is well known that in many of our towns no man will be patronized in his profession, trade, or business, unless he *worship* with his employers. This state of things has driven, we must believe, many lawyers, physicians, traders and mechanics, rather than lose their subsistence, to worship outwardly in societies with whom they had no fellowship of spirit. Now, let the compulsion be removed, will these individuals *continue* to give their hand where their *heart* has never gone? Will they not leave these parishes, and join no other? It was paying to the support of an *heresy*, which was to do them the harm before. If they pay *nowhere*, surely the great stumbling-block to their worldly success will be removed. And this they, in not a few instances, will do. At most, they will contribute a *small* sum, the mere purchase-money of patronage.

Nor will the evil of these withdrawals terminate with the individual. If the *head* of a family take this step, his children, domestics, all under his roof, will be likely to suffer from it. Have religious partizans, who petitioned for the amendment, ever weighed this effect of it? They must perceive how extremely difficult it will be to impress their doctrines on the rising generation. Those now on their side, they doubtless, and with some reason, feel to be secured. But their children, and those of the men whose *hearts* are not with them, how are these to be retained in their parishes? Will not the physician, lawyer, trader, &c. take with himself his *family* from beneath their influence?

And while on this topic, we cannot but advert to the prospects of those who are to succeed us on the stage, should the Article in question be abolished. The father leaves a parish, and discontinues attendance on the worship of the sabbath. And now his *sons* and *daughters* must either trespass on the rights or the charity of a neighbor, or remain at home to profane the Lord's day with their inconsiderate parents. We have known in an adjoining State, mothers and inmates, continue their appearance at church for a few weeks or months after the husband had "signed off." But side-long smiles, the withering taunt, added to the comfortless feeling in their own conscience, compelled them, at length, to withdraw wholly from the house of their God. Are we about to introduce scenes like this among the offspring of our honored Fathers? We boast of retaining the "spirit of the Pilgrims." Would they not frown on this measure? Would they not bid us discard their *name*, if we intend thus to set at nought their counsels and practices? Had they dealt thus with *us*, who can conceive that these noble institutions—exalting us in morals and purity of faith above the whole Union—could thus have become our blessed heritage. A. B. M.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 27, 1832.

PUBLIC MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

Two public meetings of the A. U. A. have been held this week in the Federal Street Church, the one on Tuesday evening, the other on Thursday evening, for the purpose of considering the subject of the General Agency of the Association. At the first meeting Judge Story, one of the Vice Presidents, presided. After prayer by Rev. Mr Harding, recently from England, a crowded audience were addressed by Judge Rogers, Prof. Henry Ware, Jr., Rev. Mr Brownson, of Ithaca, N. Y., Prof. Palfrey, and Judge Story. Rev. Dr Bancroft, the President of the Association, took the chair at the second meeting, and prayers having been offered by him, a numerous congregation listened to addresses from Rev. Mr Walker, of Charlestown, Hon. William Sullivan, Rev. Mr May, of Brooklyn, Conn., Rev. Mr Brownson, and Judge Story.

No one, we hope, left these meetings without resolutions to do something for an object that was shown to be so important as the General Agency of the A. U. A. Facts were stated, arguments presented, and appeals urged, which ought to move Liberal Christians to immediate and energetic action. Applications, we understand, will soon be made to the community for funds, and we hope that every one applied to will be disposed to do all in his power to ensure an adequate amount.

In our next paper we purpose to lay before our readers as full a report of the addresses on Tuesday and Thursday evenings, as we can obtain.

WORCESTER COUNTY UNITARIAN ASSOCIATION.

The semi-annual meeting of the Worcester County Unitarian Association was held in the Church at Lancaster, on the afternoon of the 17th inst. And a cheering occasion it was, to all the friends of Liberal Christianity who were present. The services were attended by a numerous and highly respectable audience from that and the neighboring towns. They were commenced with singing a hymn, and prayer by Rev. Mr Allen, of Bolton. Rev. Dr Thayer, President of the Association, then stated briefly the purposes of the meeting,—which were, to strengthen and brighten the chain of sympathy among Unitarian Christians; to produce a better acquaintance with their faith and stronger personal interest in it; to promote zealous co-operation for its spread; to unite in asserting, and be excited to more earnest efforts to secure a practical and complete observance of those great Protestant principles, the right of private judgment and the sufficiency of the Scriptures as a rule of faith and practice.

Rev. Mr Hill, of Worcester, followed in an animated and interesting series of remarks in answer to the question,—Why is the extension of Unitarianism to be desired. We are to desire its spread, he maintained, because it is true, and comprehends—as we sincerely believe—more of truth than any other system professedly framed from the word of God; because it is rational; not only not repugnant to, but entirely consonant with reason; because it is free and liberal, and favors peculiarly the progress of freedom and liberality in the soul and throughout the world; because it is serious, presenting solemn views and obligations, and aiming at sacred and vast results; because, also, it is cheerful, and fitted to minister alike to our present and future happiness.

Samuel M. Burnside, Esq. of Worcester, addressed the meeting on the subject of creeds. After alluding to the changes in opinion which have recently occurred, and which—in consequence of the spirit of inquiry abroad—must yet take place, even among the most devoted supporters of creeds, he proceeded to argue against the right of churches to make subscription to any of those formularies of human device, requisite to church membership. By a variety of proofs, selected with much discrimination and theological research, he showed it to be wholly without foundation in Scripture. He made it appear clearly, that faith in Christ as a divine messenger was all which either he or his apostles ever thought of requiring in order to admission to all Christian privileges. He also proved, by reference to our laws, that no such right could be consistent with them. According to them, every individual of property is obliged to contribute to the support of religious teachers, and has therefore a just claim upon them for all the services, which it belongs to their office to render to any. But this claim is virtually denied, this right is grossly infringed, whenever admission to the ordinances observed in the church is refused, because the creed of man's making, assent to which men assume to establish as a pre-requisite, cannot conscientiously be subscribed. By what right then, asked Mr B, —and the question ought to be pressed home upon every Orthodox man who believes any such right to exist,—is this bar raised against the enjoyment of some of the most effectual means of moral improvement? It is in violation of the law of the State as well as the law of God; and because it is, we may demand of the ministers of religion, and all others by whom it is upheld, its removal.—The address of Mr Burnside, of which but an imperfect sketch is here given, if printed and circulated as a tract, could not fail to be highly useful.

Mr B. was succeeded by Onslow Peters, Esq. of Westborough. Having given a view of the principal features of the times and the situation of our community, he urged with earnestness and ability the importance of a wider spread of Unitarianism. He enlarged particularly on the means by which this may be effected. Men, he said, should be encouraged to study the Bible, as much as possible free from the influence of technical systems or preconceived notions, and with a due regard to its general tenor and obvious meaning. Tracts, containing plain statements of our sentiments and the grounds on which they rest, should be freely and generally distributed. Proper commentaries on the scriptures should be circulated. Great exertions should be made to dispense the living word, to educate and send, wherever they may be needed, preachers who will speak with a voice of power and encouragement to the unenlightened, the wavering, the isolated.

Mr P. was followed by Dr John Park, of Worcester, (late of Boston,) who spoke with great feeling and eloquence of the duty of laymen in regard to acquiring and diffusing religious knowledge. He called upon laymen to make religion a subject of thorough study, as affording a present pleasure purer and higher than the attainment of any other kind of knowledge can afford, and as intimately connected with all that is virtuous and most noble in this life, or desirable and exalted in a future being. He called upon them to do this and not only to learn it themselves, but to make it understood by others, out of regard to their domestic peace, and the improvement and happiness of their families; and also to the maintenance of our religious liberties. It was delightful to see a layman so respectable for years and standing thus seriously and forcibly urging other laymen to do what was never more than at present needed—to take an interest, both for themselves and others, in the promotion of the knowledge and practice of Christianity, and especially of that form of it to which we are attached, and which we believe to be the purest and best mode of understanding it, as yet known in the world. The delicate but decided manner, in which he alluded to sectarian interference, as it has but too often been practised, with the peace and order of families, was calculated to impress every auditor, and cause it to be regarded with that disapprobation and abhorrence which it merits. If his exhortation to laymen to endeavor, as a means of guarding against interference, to obtain and establish in their own minds and the minds of those about them, enlarged and liberal views of Christianity, could reach every man, every husband, and every father, or head of a family in Christendom, (would that it might,) it could not but do much toward preventing so many, as now do, from falling unresisting victims into the hands, and being seized and moulded as ready instruments at the will and pleasure of heated partisans.

The meeting was also addressed by Rev. Edward B. Hall, on the moral influences of Unitarian Christianity, and its fitness to give support in trial, suffering, and death; and by Rev. Thomas R. Sullivan, of Keene, N. H. on the value of freedom from prejudice against the views or character of others from whom we differ in religious belief, and on the importance of independent and fearless investigation in searching for Christian truth, and mingled firmness, frankness, and charity in declaring and maintaining our own convictions of it. A hymn was then sung; and prayers were offered by Rev. Dr Bancroft.

The services throughout were listened to with attention and apparently deep interest; and, it is confidently believed, will be productive of great and lasting benefit. The utility of meetings like this, which has now been tested in various parts of the country, is put almost beyond question. They will and must do good. They will bring together, and promote a more cordial and effectual co-operation among the holders of a common and most precious faith. They will help powerfully to accomplish the dearest wishes of the friends of religious liberty, by bringing them to present an undivided front—to act as one man and with resistless energy for its maintenance and defence. They will tend likewise, if conducted with the enlarged charity and devout feelings by which they may and should be marked, to advance most of all, the cause of undefiled and practical religion. They constitute a means, which the times, which the state of our community and the Christian world, demand, should not be left unemployed. And our hope and prayer is, that they may be sustained with the same, or even greater and better spirit than that, in which they have been begun. [*Communicated.*

RELIGIOUS INTELLIGENCE.

Evangelical Missionary Society. The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of fortytwo dollars, by the hands of Rev. Dr Bancroft, of the Female cent Society, of the Unitarian Congregation, Worcester.

Episcopal Convention. The 17th Triennial Convention of the Protestant Episcopal Church in the United States, commenced its session in the city of New York on the 17th inst. On the 22d there was a long discussion on the question whether a Bishop has a right to resign. The Convention adjourned before the discussion was finished.

The request of the Diocese of Alabama to be admitted into the Union of the Church was accepted. The United States Gazette says, "The folowing Rev. gentlemen await consecration of the Episcopal office, viz: Rev. Mr M'Ilvane, of Brooklyn, N. Y. as Bishop of Ohio; Rev. Mr Smith, as Bishop of Kentucky; Rev. Mr G. W. Doane, of Boston, as Bishop of New Jersey; Rev. Mr Hopkins, of Boston, as Bishop of Vermont. This will attract much attention to the proceedings of the body.

Cincinnati Presbytery. We perceive, says the Dover Monitor, by the Standard, published in Cincinnati, Ohio, that peace is far from being resident in the Presbytery of Cincinnati. Three columns of the doings of that body are given in the Standard of the 5th inst. in which much want of the Christian spirit on the part of the presbytery, appears manifest. The dispute is between the "old" and "new divinity" parties.

Free-Will Baptist Seminary. We understand from Zion's Advocate, that "the friends and patrons of the Academic school, commenced last month in Parsonsfield, intend to apply, at the coming session of the legislature for an act of incorporation. They have already erected a building for the accommodation of the institution."

Anti-Slavery Efforts in England. A Society has been formed in England, called the Agency Anti-Slavery Society. Its object is "to substitute *judicial* for the private and *irresponsible* authority now exercised over 830,000 of their fellow creatures, and to obtain for them an equal enjoyment of civil rights with free born subjects of Great Britain."

The members of the Society have met with great opposition, but it is believed that through the influence of public sentiment in favor of the universal extension of rational liberty, the efforts of the society will eventually be crowned with success.

Dr Adam Clarke We recently gave an account of the lamented death of that eminent scholar and Christian commentator, Dr Adam Clarke. We learn that it was his intention to have visited America before his death. Our readers will be interested in the following extract of a letter written by Dr Clarke to a gentleman in New York.

"As I believe your *Nation* to be destined to be the mightiest and happiest nation on the Globe, so I believe that your *Church* is likely to become the most extensive and pure in the Universe. As a *Church*, abide in the Apostolic Doctrine and Fellowship. As a *Nation*, be firmly united, entertain no petty differences, *totally* abolish the slave trade, (if it be not yet done,) abhor all offensive wars; never provoke even the puniest state and never strike the *first blow*. Encourage *Agriculture* and friendly *Traffic*—cultivate the *Sciences* and *Arts*; let *Learning* have its proper place, space, and adequate share of esteem and honor; if possible, live in peace with all nations—retain your holy zeal for God's cause and your country's weal; and that you may ever maintain your liberty, avoid as its bane and ruin, a National Debt.

Thanksgiving in New Hampshire. The 15th day of November has been appointed as a day of thanksgiving and prayer, in New Hampshire.

Proposed Thanksgiving. Several of the clergy of Philadelphia have recommended that a day be fixed for public thanksgiving, on account of the disappearance of the cholera from that city.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

In the period of apprehension and impending danger, the People of this Commonwealth, with a pious sentiment of confidence in the Divine Superintendence over the condition of Men, prostrated themselves, in penitence and prayer, before the Infinite source of all GOODNESS, imploring protection and safety;—And now, in the day of their deliverance from affliction, and the fear of evil, it no less becomes their sense of dependence upon ALMIGHTY POWER, to render the tribute of Acknowledgment, Gratitude and Praise, to the SOVEREIGN DISPOSER of events, the BENEFICENT GIVER of all their enjoyments.

With the advice and consent of the Executive Council, I therefore appoint THURSDAY, the TWENTYNINTH DAY OF NOVEMBER NEXT, to be observed, throughout the Commonwealth, as a Religious Festival of THANKSGIVING to Almighty God, for the Bounties of his Providence during the past year. And I invite the People of every Christian Denomination to repair, on that day, in their respective Associations, to the Temples dedicated to the Worship of the MOST HIGH, and, with the fervency of devotion, enkindled in hearts sympathizing with each other, under a full impression of the blessings which they have experienced, present their united offerings of Adoration, Homage and Praise.

May they be especially sensible to the manifestations of Divine care in the sure promise of Seed-time, and the unfailing product of Harvest;—and although some of the fruits of the Earth may this year be gathered in less than usual abundance, may they be thankful, that of every necessary to subsistence there is a competent supply for their wants. And more nearly and deeply touched with a contemplation of the awful visitations of a mysterious Providence, in the appearance and prevalence of a frightful disease, in many parts of our Land, may they rejoice in that outstretched Arm of MERCY which has spared their lives, set bounds to the ravages of the Destroyer, and is restoring the healthful countenance of the People, in places which have been afflicted with the Pestilence. In these, and unnumbered causes of Thanksgiving to God, may they also see and recognize, through faith in the dispensations of his Grace, by the mission and ministry of our blessed Saviour Jesus Christ, a Government of unerring Wisdom, infinite Goodness, and eternal Justice over the Moral Universe.

And with Thanksgiving, may Supplications also, be offered to the Throne of Heaven, that our Beloved Country may rest in the smiles of a protecting Providence;—that the Union and Harmony of the States may be disturbed by no destructive scheme of division; that the Departments of the Government, and the Administration of the Laws may be maintained in their Constitutional independence, purity, and power; that the great interests of the people may find security and permanency;—and that by a spirit of patriotism and of public virtue, influencing the minds of the Citizens, and manifested in the exercise of their civil privileges, the precious inheritance of Free Institutions, which come to us from our Fathers, may be continued to our enjoyment, and transmitted improved and confirmed to the latest posterity.

Given at the Council Chamber in Boston, this nineteenth day of October, in the year of Our Lord one thousand eight hundred and thirty-two, and the fifty-seventh of the Independence of the United States.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Sec'y.

God save the Commonwealth of Massachusetts!

SUMMARY.

Cape de Verd Islands. The following articles have been purchased and shipped by the Committee appointed for the purpose of procuring collections for the relief of the inhabitants of the Cape de Verd Islands.

Articles shipped—130 bbls. No. 3 mackerel, 22 casks rice, 150 bbls. potatoes, 3370 bushels corn, 146 bbls. flour, 200 bbls. corn meal, 45 bbls. bread, 59 bbls. rye flour. Also, the following donations—1 cask rice, 2 half casks do., 1 barrel do., 31 do. beef, 2 half do. do., 5 barrels pork, 1 half do. do., 1 barrel pork heads, 2 casks peas, 1 box chocolate, 1 chest tea, 2 barrels potatoes, 2 do. mackerel, 2 do. flour, 3 do. bread, 2 hhds. do.

Messrs. P. & C. Flint & Co. owners of the brig Charles, have generously taken 600 barrels free of expense, and on the balance they charge a very moderate freight.

As soon as the collections are completed, a statement of the amount received will be published.

In Baltimore five thousand dollars have been subscribed for the Cape de Verd sufferers. Active efforts have been made in Philadelphia and New York, in the same benevolent cause Subscriptions are also going on in Salam, and other places.

The following additional collections have been made in this city.

Essex Street Church,	$90 58
Roman Catholic Church,	118 81
Also, in Medford,	100 33
In Taunton,	134 38

Franklin Lectures. These lectures, which were so well attended and so thoroughly engaged the attention of our young men last winter, are to be continued this winter. They will commence on Monday evening next, and will consist of twenty lectures, by our most intelligent citizens. The price of the tickets is only 50 cents, which places the privilege within the reach of all who may desire to avail themselves of it.

The Token. The Token and the Atlantic Souvenur have been united. The work for 1833, is just published in this city, by Gray & Bowen. It is, says the Transcript, "a splendid production—rich in literature, and opulent in embellishments. It abounds in elegant prose and charming poetry. The engravings are all well executed, and from designs and paintings which evince much taste and discrimination in selection. It is an Annual worthy to repose on ladies' work tables, and amuse the careless hours of the boudoir."

Trial for Murder. The Transcript says, the Grand Jury have found three indictments against Joachim Antonio, for murder committed on board the Portuguese brig Triumpho. He was brought before Judge Story, at the opening of the Circuit Court on Wednesday, and furnished with copies of the indictment. Jonathan Chapman, and J. C. Park, Esqrs., were assigned him as Counsel. He will be arraigned next week.

Cotton. The U. S Gazette says,—It is calculated that one hundred and fifty thousand bales of the cotton raised in the Southern States, are consumed in manufactures in the Middle and Eastern States.

Dedication of the Law College. The dedication of the new Law College of Harvard University, took place on Tuesday the 23d instant. In honor of the founder it is to be called the Dane College The exercises were a dedicatory prayer, and an address delivered by the President of the University, at the request of the Corporation.

The Daily Advertiser, in a notice previous to the dedication, calling the attention of the friends of the University to the occasion, speaks thus;—

Let our scholars and literati as well as our lawyers, recollect that the establishment of such an Institution constitutes a new era in our academical annals, and that it deserves public patronage as a new support to our Alma Mater, and as an efficient means of giving permanency to the principles of Law and of the Constitution.

Audubon. This indefatigable Ornithologist, says the Philadelbhia Gazette, is now in Boston, pursuing with unabating ardor, the science that he has so much illustrated, and for which he has such a passion. The annexed passages are from a letter of his, recently received. We copy them because they contain nothing of a confidential nature; and his numerous scientific friends in all parts of the country, will be glad to hear of his whereabout.

'We have concluded to remain here for a few months. I wish to determine the winter habits of many birds abundant hereabouts, and follow them in the spring to the coast of Labrador.

'I spoke to Spurzheim, about the invitation to visit Philadelphia, which has been extended to him; but the good man is doing so well here, that I suspect he will remain as long as the money pours into his pocket in the way it does at present. His lectures are well attended, and very interesting. He is about to commence a second series.'

Boston Dispensary. We understand, says the Advertiser, that this valuable private charity has received from the executors of the late Miss Mary Belknap the sum of $1000, agreeably to the provisions of her will, —a donation of $25 from Gardiner Greene, Esq., and one of $50 from Peter C. Brooks, Esq.

Revolutionary Pensioners. It is said that upwards of 12,000 revolutionary pensioners have applied for pensions under the new act.

President Jackson. The President arrived at Washinglon on Friday of last week.

Vermont. At the late election of Governor, in Vermont there was no choice by the people. We learn that Mr Palmer, the Anti-Masonic candidate, was elected on the 18th inst. by the Legislature, by a majority of two votes, and on the fortysecond balloting. An unsuccessful attempt was made at the same time to elect a Lieut. Governor.

Pennsylvania. The late election has resulted, we are told, in the election for the State Assembly, of 56 against the present national administration, and 44 in favor of it. In the Senate the number stands 15 against the administration, and 18 for it, giving a majority of 9, in a joint vote, against the administration.

Governor Wolff hss been re-elected by a majority of 3,172 votes.

Michigan. The question has lately been submitted to the inhabitants of Michigan, whether they will take measures for forming a constitution of Government, and applying for admission into the Union, as an independent State. We learn that a majority of votes have been given in the negative. The expenses of the present territorial government are defrayed by the United States. The expense of a State government would be their own, and would fall heavy on the present small population.

Frigate Potomac. An officer on board the U. S. frigate Potomac, dated May 17th, China Sea, lat 20, N. long. 114 E. says;—

This is a very sickly climate. While at Batavia we had upwards of fifty men on the sick list, and during the passage from there here the number has never been less than thirtyfive. We buried several men at Batavia, and four or five on our passage therefrom. The dysentery has been the principal complaint. At half past nine on the eve of the first of May Mr N. K. G. Oliver, the Commodore's Secretary, died of consumption. He was buried the next day a few moments past eleven in the forenoon, with the honors of war. A subscription was then raised for Mr Oliver's children. He has left eight behind him. The sum of two thousand and eighty dollars was raised for them, by the crew, Commodore Downes gave one hundred dollars.

Buenos Ayres. The Baltimore American gives the following extract of a letter to a gentleman in that city, dated Buenos Ayres, August 22, 1832.

"I am afraid this vexed Falkland Island question is going to become serious. Mr Baylies and the Government are at direct issue, and he has asked his passports. The Government has requested a personal interview, which will take place today, and then we shall know whether we are to go to war or not.

After stating that this information is confirmed by other accounts, the American proceeds to say,

The recent prosecution, or rather persecution of an American minister of the Gospel for an alleged infraction of a law in relation to the solemnization of a marriage, is an evidence of the present feeling of that government and people towards our citizens; and those who know the Buenos Ayreans well are prepared to see that act followed up with similar testimonies of ill will on their part, upon as slight pretexts as the one just mentioned. One letter received yesterday, mentions that the famous Admiral Brown had applied to the B. A. Government for two of its schooners, in order to attack and capture the U. S. sloop of war Lexington, then lying in the river! Should the attempt be made, of which, however, there can scarcely be any probability, the Admiral will find that there is some difference between the gallant sailors of the United States and those whom it was his better fortune to engage under Don Pedro. Nothing short of the demonstration of a suitable naval force from this country will, from what we can learn, bring our Buenos Ayrean friends to their senses.

FROM EUROPE.

The latest English dates are to Sept. 17th. From France, Havre papers of Sept. 15th have been received. Nothing of importance has transpired either in France or Portugal, since the previous dates.

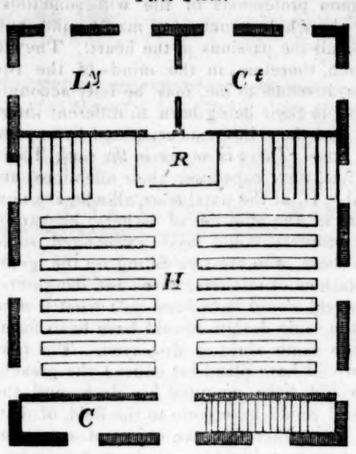
Gold. It has been said in English papers, that in the course of Mr Rothschild's examination before the Committee appointed to investigate the concerns of the Bank of England, that gentleman stated that he had "bought lately in Paris, £800,000 sterling, (near five millions of dollars,) in gold, that came from the Dey of Algiers, which had been locked up in his cellar and did nobody any good."

American Literature in Europe. In looking over the last number of the 'London Spectator,' says the Galaxy, we find the 'Girl's own Book, *fourth* edition,' the *ninth* edition, of 'The Frugal Housewife, with an allowance to the nobility and gentry who are desirous of distributing the book among their poor neighbors,' and the *fourth* edition of the 'Mother's Book,' all printed and for sale in London.

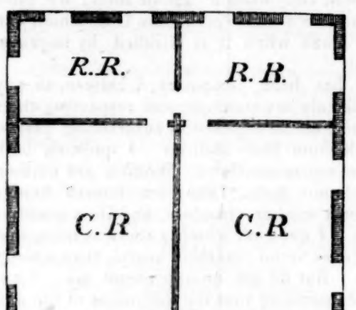
Emigration from Germany. It is stated in the Stutgard Universal Gazette of Sept. 2d, that a plan is in progress in the northwest part of Germany, to collect a company for emigration to the United States, large enough to form a new State. We are told that the project is so popular that but little doubt can be entertained that it will succeed. It is believed that many of the Germans now in this country will join the emigrants.

Architectural Outline of a Village Lyceum.

First Floor.



Second Floor.



Every year and almost every day is placing these social and republican institutions upon a more permanent foundation. Experience is constantly bringing up new measures to increase their interest and extend their usefulness. And no two steps are probably more important, than the erection of commodious buildings, and a system of circuit teaching, each eminently calculated to aid the other, and both united capable of ensuring complete success in any town or village in the United States, where the two measures shall be adopted.

A Lyceum building, furnished with apparatus, collections in natural and artificial productions, books, &c., could not fail to give interest to the instructions of a circuit teacher, who should use them in 6 or 12 towns in succession; and the aid of an experienced teacher, even if it was but once a fortnight, must render the personal and mutual efforts of his pupils in the use of their *intellectual tools*, doubly efficient and interesting.

Above will be seen the plan of a Village Lyceum, representing the rooms in the first and second stories. On the lower floor, is the hall, or public lecture-room, the laboratory, and the cabinet: on the second floor, are two class-rooms, two recitation-rooms, and a closet for depositing such apparatus, books, &c., as may be needed from time to time in the upper rooms.

Suppose that a circuit teacher was to spend half a day in giving instruction to a Lyceum, and especially in aiding the members to instruct each other. The first exercise might be a lecture on Astronomy, Geology, Geography, Geometry, Grammar, Arithmetic, or any other useful subject, to both sexes, and all classes and ages, who might be disposed to hear it. After this general lecture, the Lyceum might be dispersed into the several rooms, according to their classes, and pursue such subjects as they might severally think most expedient. Thus, Writing, Composition, Geometry, and Arithmetic, might be going on at the same time in the different rooms, the teacher having a general oversight of the whole.

Suppose that fifty-two half days in a year for ten years be spent in that way by a young lady or gentleman, commencing at ten years of age; and who can doubt but that in nine times out of ten they would procure a far better education, than they could in three years at an academy, at one quarter of the expense?

If the citizens of any town or village, should doubt their ability to procure these accommodations for social and practical knowledge, they are requested to turn to the third number of the Family Lyceum, or otherwise to examine the *economy* of such institutions, and they will find, that money thus invested will pay two hundred per cent. in gold and silver, to say nothing about the profit, the pleasure, and the dignity of well-cultivated minds and hearts

A moment's examination must convince any one, that there is not a town or village in the United States, where a commodious Lyceum building would not be good property. In our older settlements, they are important, and easily procured; in newly settled countries, they are nearly indispensable, as some places for education and for religious worship are necessary, and as it is difficult at the outset to procure all the public buildings which might be desirable.

A Lyceum would not only furnish accommodations for a system of circuit teaching, to be given once in one or two weeks, but it might be used for a daily school, and for religious worship on the Sabbath; and through most of the western states, furnish better accommodations than are at present provided.

It may be asked how these Lyceums can be erected? To this question the answer is short. Let fifty persons each take a share of twenty-five dollars; or a smaller number take fifty shares of twenty-five dollars each, and it would raise $1,250, which, in a large majority of cases, would be sufficient. In the most newly-settled places, where it might be difficult to raise even that sum in money, the labor, timber, and other stock, contributed by the citizens, might answer, as a substitute. In one way or another, such a building may be procured without inconvenience in each of the five thousand towns in the northern states, and one at least in every county in all the states at the west and south. And however it may be procured, the history of every community since the first city was built by Enoch and called by his own name, proves that it would be for the pecuniary, no less than the intellectual and moral prosperity of those who might provide it for themselves and their posterity.

What portion of a community need fail of receiving instruction and entertainment from such a place of social and intellectual resort? Could not the farmer resort to it for special instruction in agriculture from his fellow-laborers, as well as for a knowledge of general science by professional teachers? Might not mechanics also hold there, special meetings? And might not each Lyceum be a Teacher's Seminary, where those living in the vicinity might meet, and aid each other in their responsible and dignified profession? Might not ladies resort thither once a week during the summer, and receive the water of life from the same fountain? And *Mothers*, too; where could they go, to receive so much benefit from *each other*, in their dignified charge, their holy office, as at the Village Lyceum, where every thing might be found calculated to enlarge and gratify those deathless spirits to which they gave existence, as they were fast budding for immortality?—What man, what woman, what child, might not be made wiser, better, and happier, by such a fountain of knowledge? Of what town, village or neighborhood, will the citizens withhold their hands from a work, which will ensure to themselves and their posterity the blessings of wealth, and the dignity and happiness of enlightened minds, and pure and elevated hearts?

ILLINOIS STATE LYCEUM.—The "Pioneer and Western Baptist," contains the proceedings of the first annual meeting of this Lyceum, of which Edward Beecher is President, and John Russell, Secretary. By the proceedings we judge that the institution will be of much utility in that rapidly increasing State. One article in their constitution, is worthy of notice; "each member is required to contribute labor *annually* as a condition of membership." A "Historical Sketch of the early settlement of Illinois, from 1780 to 1800," was read by J. M. Peck, a copy of which was requested for publication in the Illinois Magazine.—*Ch. Secretary.*

MARRIAGES.

In this city, Mr George K. Cushing to Miss Lucretia Bean; Mr John Stockman, of this city, to Miss Mary Ann Robinson, of Canton, Mass.

In Chelsea, by Rev. Mr Alger, Mr Samuel H. Tewksbury to Miss Sarah A. Sturgis.

In Roxbury, Mr Eliphalet Sias to Miss Hannah Gilmore.

In Bridgewater, by Rev. Mr Hodges, Col. Abraham Washburn to Miss Sarah M. daughter of the late Dr Samuel Shaw.

In Stow, by Rev. Mr Sibley, Mr Daniel R. Newell to Miss Lucy Blood.

In Portland, Mr Lemuel C. Dudley, of Charlestown, to Miss Elizabeth P. Peters.

At Hyde Park, New York, Jared Sparks, Esq. of this city, to Miss Frances, daughter of William Allen, Esq. of Hyde Park.

DEATHS.

In this city, Mr Joseph Eustis, aged 78; Mr James Tibbets, 35; Mr John Bean, 40; of apoplexy, Sidney Hayes, Esq. of the house of Hayes, La Fontaine & Co. Smyrna.

In Roxbury, Capt. Ezra Swallow, aged 38.

In Bridgewater, Mrs Zilphia, relict of Mr Noah Whitman, aged 75.

In Hampden, Mr Zebulon Young, aged 72, a revolutionary soldier

In Cornish, Capt. Silvanus Bryant, a soldier of the revolution, formerly of Plympton, Mass. aged 78.

In Deering, Mr Jonathan Potter, aged 72, a soldier of the revolution.

In Brazoria, Texas, Sept. 8th, of billious fever, Mrs Grace Marsh, aged 39, wife of Mr Samuel M. and eldest daughter of the late Mr John Marsh, of Hingham, Mass.

SUNDAY SCHOOL SOCIETY.

The semi-annual meeting of the Sunday School Society will be holden on Thursday evening, November 1st, at the Chauncy Hall, Chauncy Place, when a report will be read, and the following question discussed, viz. "Is the influence of Sunday Schools on domestic religious instruction, favorable or unfavorable?"

Teachers and all others interested in Sunday Schools, are respectfully invited to attend.

THOMAS GRAY, JR. *Sec'y.*

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 362 Washington Street, *The Scriptural Interpreter*, VOL III, No. 3, for September, 1832.

CONTENTS.

On the use which should be made of the Bible in the instruction of children On the quotation of the Septuagint in the New Testament Adaptation of the Mosiac law to the people to whom it was given. On the authority of the decalogue The ten commandments do not oblige Christians. Notes on the Epistles —1 Cor. ii. 14.—1 Cor. x 11.—1 Cor. xi 10 —1 Cor. xi. 29.—2 Cor. xii. 7. Our Lord's conduct towards the woman of Samaria. Translation and Exposition—Matt. x. 1—15. Oct. 27

ADAMS FEMALE ACADEMY.

DERRY, N. H.

The Winter Term, at this Seminary will commence on Wednesday the 21st of November, and will continue thirteen weeks. Particular attention will be devoted to young Ladies who intend to qualify themselves to teach.

Board, $1,67 per week,—Tuition, $5,00.

C. S. THOM,

Secretary to the Board of Trustees.

Derry, Oct. 15, 1832. 3tis.

NEW BOOK FOR CHILDREN.

"*Annette Warrington.*"

This day published by BENJ H GREENE, at the Sunday School Depository, 124 Washington Street, "Annette Warrington," an Original Work. This is the first of the series advertised a few weeks since in the Register. It contains about 300 pages and is embellished with a fine copperplate engraving.

Also, just published, "Brooke and Brooke Farm," by Miss H. MARTINEAU. 200 pages.—"The Young Christian," about 300 pages.—"Cheering Views of Man and Providence," by Rev WARREN BURTON. 264 pages. 3t. Oct. 17.

DEMARARA.

This day published by L. C. BOWLES, 362 Washington Street, "*Demarara;* A Tale, by HARRIET MARTINEAU:" being No IV. of "Illustrations of Political Economy."

"Till now, ye have gone on and filled the time
With all licentious measure, making your wills
The scope of justice; till now, as many such
As slept within the shadow of your power,
Have wondered with their traversed arms, and breathed
Their sufferance vainly. Now the time is flush
When crouching marrow, in the bearer strong,
Cries of itself—No more."

From the Leeds Mercury.

"If we mistake not, this little tale will do more to spread true opintons as to the horrors, the unnatural anomalies, the unprofitableness and ruinous character of slavery, than a hundred elaborate disquisitions or controversial pamphlets. She examines the subject with the eye of a political economist, and finds the slave system full of absurdity, mischief, and ruin. she looks at it in the light of Christianity and morality, and finds that it is at war with religion and virtue; she tries it alternately by the test of its effects on the masters and on the slaves, and the result, in each case, is, that it is naught."

From the Monthly Repository.

"We can only add our recommendation of this Number, and of the series, to that of the universal periodical press. Those who delight in poetry and pathos, in dramatic and pictorial power of a high order, we refer to the prayer of Cassius, the hurricane and the death of the overseer, and the flight, chase, and catastrophe in the eleventh chapter. We may look long before we find these descriptions surpassed."

No. V—ELLA OF GARVELOCH,—will be published on the 10th of November. Oct. 20.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 10, Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany. The Fortunes of a Family and other matters; Mrs Fry; Sacred Scenes—The first Garden; Passion week in Cuba; Magnolia: Sketches of American Characters—The Lottery Ticket; The Love of Pets—a Conversation; Good manners the Foundation of Virtue; Mrs Van Ness: What good will Phrenology do the Ladies?

Original Poetry The Dying Philosopher; Ruth; Unkindness.

Literary Notices. The Heidenmauer, or the Benedictines; Notice to Correspondents.

Music. There is an Hour. Oct. 15

NEW PRAYER BOOK.

Just published and for sale by L. C. BOWLES, 362 Washington Street, "*A Manual of Family Prayers*," prepared by the Worcester West Association.

Extract from the Preface.

"We would only address a few words to those who are heads of families, in regard to family prayer.

"If you make it your practice to pray in your family, morning and evening, it will have a tendency to introduce and preserve in it a great degree of order and harmony. It will bring all the members of it together at stated times, and under the most favorable circumstances for strengthening every social and kindred tie. The practice of daily uniting in such duties will assist them in cherishing the kindest feelings toward one another, and piety toward God. It will give *you* a deeper sense of your obligations to God, to your children, and to your household; and make you more circumspect and exemplary in your conduct. The more deeply you feel your accountableness to God for the manner in which you treat those committed to your care, the more likely you will be to be scrupulously faithful in the discharge of your trust." Oct. 6.

BOSTON MECHANICS' INSTITUTION.

THE Managers of the Boston Mechanics' Institution give notice, that they have completed the arrangements for the seventh course of Lectures, which will be commenced on Wednesday evening, Oct. 31, in the Masonic Temple, and continued on every succeeding Wednesday evening, throughout the season.

The Lectures will be delivered by the following gentlemen:—

Hon. FRANCIS C. GRAY,
an Introductory Lecture.
Hon. EDWARD EVERETT,
Professor FARRAR,
Hon. JOHN PICKERING,
Rev. RALPH W. EMERSON, and
JOSIAH QUINCY, Jr. Esq.

The members of the Institution are informed, that the annual assessment of two dollars, became due on the 1st of October, and the Recording Secretary will attend at the Book Store of Messrs. Cottons & Barnard, every afternoon previous to the commencement of the Lectures, to receive the same, and to furnish to members, and to those gentlemen who may wish to become members, tickets for the Lectures.

Tickets for Ladies and for Minors, at one dollar each, may be obtained at the same place.

Persons desirous of becoming members of the Institution, are requested to hand their names to any one of the Board of Managers, which consists of Charles Wells, Alexander Parris, Stephen Fairbanks, George Darracott, Francis C. Whiston, John Ware, J. Gorham Rogers, Ebenezer Bailey, Alpheus Cary, Timothy Claxton, John Cotton, Phinehas Dow, George B. Emerson, Isaac Harris, William Hayden, Jr, Frederick Lane, James McAllaster, David Moody, John Pierpont, John Rayner, Isaiah Rogers, Daniel Treadwell, and Charles Allen Wells.

CHARLES WELLS,
President of the Institution.

JOHN WARE, Corresponding Secretary. o 25

ENGLISH ECCLESIASTICAL REPORTS—Prepared for the Press by EDWARD D. INGRAHAM, Esq. Four volumes of this work are published, containing as follows: Vol. I. Phillimore's Reports, 3 vols.—Vol. II. Addams's Reports, 3 vols.—Vol. III Haggard's Reports, vol. 1, and Fergusson's (Scotch) Consistorial Reports, vol. 1. Vol. IV. Haggard's Reports, vol. 2, and Haggard's Consistorial Reports, vols. 1 & 2 For sale by

aug 16—tf HILLIARD, GRAY & CO.

NEW EPISCOPAL BOOKS.

STIMPSON & CLAPP, 72, Washington street, have this day received and for sale,

A Tribute of Sympathy, addressed to Mourners, by W. Newnham, Esq.

The Offices of the Holy Spirit. By Rev. Charles Simeon, Senior Fellow of King's College.

Narratives of two Families exposed to the Plague of London, A.D. 1665; with Conversations on religious preparation for pestilence. Republished with Notes and Observations by John Scott, M.A., Vicar of North Ferriby, and Minister of Hull, &c.

Sunday School Memorials; A Monument of Parental Affection; Seedtime and Harvest, and several new S.S. Books.

Also, an additional supply of Parish Library, No. 11, containing Walton's Lives; Communicant's Companion; Christian's Manual; Episcopal do.; Festivals and Fasts; Prideaux's Connexions of the Old and New Testaments, with a Life of the Author; Claverston, or the Infidel's Visit; Trimmer's Scripture Catechism; Stolen Boy; Clergyman's Widow; Meeting of the Travellers; Commandment with Promise, &c. tf s 12

NEW SINGING BOOK.—In the Press, and will shortly be published, a new volume of Sacred Music, entitled 'THE CHOIR, OR UNION COLLECTION OF CHURCH MUSIC.' By Lowel Mason, editor of the Handel and Haydn Society Collection, Lyra Sacra, and other Musical Works.

The 'CHOIR' will contain from 350 to 400 pages of Music, consisting of Psalm and Hymn Tunes, in all the variety of metre found in the Hymn Books of the different denominations, short Anthems, Sentences, &c. appropriate to various occasions of public worship; and will embrace a sufficient quantity and variety of music for all the purposes of singing schools, singing societies, and church choirs.

Most of the music will be entirely *new*, embracing a much greater variety of style, it is believed, than has heretofore appeared in the department of Metrical Psalmody. Much of it has been drawn from the highest sources of musical taste and science in Europe, especially in Germany. Many beautiful themes have been selected and metrically arranged, expressly for this work, from the vocal works of Haydn, Mozart, Beethoven, Winter, Cherubini, Mehul, Himmel, Weber, Righini, Rossini, and other distinguished composers.

Tasteful melodies, simple, natural, and easy harmony, with flowing or melodious Tenors and Basses, will be a peculiar feature of the work. The whole has been carefully arranged with reference to *vocal effect*; the harmony, however, will be equally adapted to the organ, although it may frequently require a style of execution more brilliant, bold, energetic, and forcible, than much of the music now in common use.

Though the 'Choir' will be an independent work, supplied with Rules complete in itself, it may be advantageously used as a supplement to the Handel and Haydn Society, or other collections; and it is confidently believed, that it cannot fail to prove highly serviceable and interesting to the lovers of pure Church Music.

☞ Teachers and others are invited to call and examine the work.

CARTER, HENDEE & CO. (successors to Richardson, Lord & Holbrook,) Publishers, 131, Washington street—up stairs. o 24

THE NEW SPEAKER, or Exercises in Rhetoric—being a selection of Speeches, Dialogues, and Poetry, from the most approved American and British authors, suitable for Declamation. By William B. Fowle. Teacher of the Monitorial School, Boston. Published by

o 26 HILLIARD, GRAY & CO.

BOSTON SOCIETY OF NATURAL HISTORY.

THE Third Course of Lectures will commence on *Tuesday Evening, October 23d*, at the Masonic Temple, Tremont-street, and will be continued on Tuesday evening of each week, until the close of January next.

The Introductory Lecture will be delivered by Rev. F. W. P. GREENWOOD.

The names of the succeeding Lecturers will be announced from week to week.

The Lectures will commence at 7 o'clock.

Tickets for the course, at one dollar each, may be purchased at Allen & Ticknor's, Hilliard, Gray & Co's. and O. C. Greenleaf's, Washington-street.

Members of the Society who have not received their tickets, can obtain them by applying to the Treasurer, No. 10, Joy's Building. B. D. GREENE, *President.*

D. H. STORER, *Rec. Sec'y.* eptf o 17

BROADCLOTHS, CASSIMERES, VESTINGS, *AND TRIMMINGS.*

CUSHING, CONANT & WHITE,

NO 51, WASHINGTON ST. *(North of Court street,)* HAVE for sale, recently received—

LONDON BROADCLOTHS, of superfine and extra fine qualities, and best woaded dyes, bottle, forest, drake-neck, and invisible GREENS; regent, London, and reform BROWNS; light and dark shades of OLIVE; OLIVE GREENS, LONDON SMOKE, COFFEE BROWNS, light and dark shades of BLUE, jet and blue BLACKS, and OXFORD MIXT.

GERMAN BROADCLOTHS, of superfine and medium qualities, DARK OLIVES, OLIVE GREENS, mulberry and claret BROWNS, bottle and drake-neck GREENS, Oxford and STEEL MIXTURES, BLACKS, BLUES, and DRABS, among them are some particularly adapted for surtouts and top coats.

AMERICAN BROADCLOTHS, of superfine, medium and low qualities, including a full assortment of colors, of the best manufacture.

LADIES' CLOTHS, of *fine quality*, London and French manufacture, CLARET, MULBERRY, invisible, drake-neck, forest, and bottle Greens, light and dark Blues, rich shades, and Blacks.

LONDON CASSIMERES, single and double mill'd—BLACK, BLUE, OXFORD MIXT, steel mixt, light and dark brown and leather DRABS, LAVENDER, and FANCY COLORS.

AMERICAN CASSIMERES, of fine and low qualities, blue, black, Oxford, steel and fancy mixtures, of every variety.

VESTINGS,—dark merino, fancy silk, best plain Florentine, satin face, super white Marseilles, buff and white cassimere, and black Mole-skin.

PETERSHAMS, brown, olive and green.

REAL GERMAN GOATS HAIR CAMLETS, of super quality, black, blue, brown, and green.

IMITATION CAMLETS, blue and brown.

FRIEZE CLOTHS, blue, brown, mixt, olive and drab.

WORSTED SERGES, scarlet, blue, brown and green.

SCARLET PADDINGS, 3-4 and 6-4, of the best quality.

LYONS VELVETS, *very heavy*, for vests and collars, best jet and blue blacks.

BUTTONS, gilt coat and vest, black and colored lasting coat and over coat, and suspender.

SEWING SILK—SILK SERGES, of the best quality, black, brown, olive, and drab.

4-4 COLORED CAMBRICS, English and American.

SILESIA TWILLED LININGS, black, buff, straw and slate.

NANKINS, BROWN HOLLANDS, DUNDEE DUCK, &c. &c.

C. C. & W. respectfully inform Merchant Tailors and Dealers, that their stock at this time comprises almost every description of Woollen Goods, particularly adapted to the season, which they will sell at low prices. Purchasers are invited to call and examine as above.

SELECTED POETRY.

HYMN

SUNG AT THE ANNIVERSARY OF THE FATHERLESS AND WIDOW'S SOCIETY—BOSTON.

Words by S. F. Smith.—Music by Lowell Mason.

When the cry of the fatherless child is heard
From his poor and lowly dwelling,
Let thy heart by his wailing complaint be stirred;
By his voice, of sorrow telling.

Go and bind up the woes of the widow's breast,
Burst the clouds that gather round her:
Go and show her, that where she had hoped it least,
Hath sweet mercy's angel found her.

Oh! prepare thou a balm for the orphan's grief!
Go and cheer the mother's sadness;
For the hungry and naked provide relief;
For the weeping, songs of gladness.

When she sits by the side of her fading coals,
And her babes are round her quaking,
Let her share in the bounty that o'er thee rolls,
And soothe thou her bosom's aching.

Then, beyond the last pains of thy mortal strife,
Will her ransomed spirit meet thee;
And among the fair scenes of an endless life,
Her own guardian, she will greet thee.

Oh! with gladness pursue the delightful way
Of the Saviour, meek and lowly,
And above, where no sorrowful thought can stay,
Thou shalt be with all the holy.

There, beyond the last pains of thy mortal strife,
Will the ransomed spirit meet thee;
And, among the fair scenes of an endless life,
Will the widow and fatherless greet thee.

ADORATION.

BY J. G. WHITTIER.

"Hast thou considered the heavens?"—JOB.

Look into heaven!
The still and solemn stars are burning there,
Like altars lighted in the upper air,
And to the worship of the Great God given,
Where the pure spirits of the unsinning dead,
Reclaimed from earth, and sanctified, might shed
The holiness of prayer!

Look ye above!
The earth is glorious in its summer wreath—
The tall trees bend with verdure, and beneath,
Young flowers are blushing like unwhispered love:
Yet *these* must change:—Earth's glories be no more;
And all her bloom and greenness bend before
The ministry of death!

Then gaze not there—
For holy skies are o'er ye; and the high,
Mysterious things of God's immensity
Are leading upwards like the wing of prayer!
And heaven's own language to the pure of earth,
Written in stars at nature's mighty birth,
Is burning on the sky!

Oh turn ye then,
And bend the knee of worship; and the eyes
Of the pure stars shall smile with glad surprise
At the deep reverence of the sons of men:
Aye—kneel in worship, till the stars grow dim,
And the skies vanish at the thought of Him
Whose light beyond them lies!

[From the Religious Intelligencer.]

ON THE DEATH OF AN AGED MAN.

Haste, weary spirit!—to a realm of rest,—
Sorrow hath had her will of thee,—and pain
With a destroyer's fury-pierced thy breast,
But thou the victory through Christ didst gain,—
Haste! free from stain.

Years wrote their history on thy withered brow,
In furrowed lines—and time, like ocean foam,
Broke o'er the shores of hope, till thou did'st know
Earth's emptiness.—But now, no more to roam,
Pass to thy home.

Blest filial love, thy thorny journey strew'd
With fragrant flowers of tenderest sympathy,
Pouring the harvest of its gratitude,
When the waste world but weeds of misery
Spread for thine eye.

Take up the triumph song—thou who did'st bow
So long and meekly 'neath the chastener's rod—
Thou, whose firm faith beheld with vision'd glow,
The resurrection gild the burial sod,—
Pass to thy God!

L. H. S.

MISCELLANEOUS.

FEMALE EDUCATION.

The following excellent remarks on Female Education are from the last number of the New England Magazine, published in this city by Messrs. J. T. & E. Buckingham.

The human judgment is never more deeply deceived, than when it is led astray by an involution of errors; that is, when an erroneous theory has produced an erroneous practice, and the truth of theory is argued from the necessity of the practice. I can best illustrate what I mean by an example. Bonaparte was a sagacious man; he looked on the world with a penetrating eye; and having himself made many experiments on human minds, he was an excellent judge of causes and effects. Yet, with all his sagacity, he was deceived in one question which came before him. They were speaking, during his confinement in the island of St. Helena, of the restrictions of the sabbath in England. A poor man was not allowed to work. "That is wrong," said the abdicated Emperor; "it may be very proper to restrain the rich from their employments; but, they ought not to limit the poor. If a poor man does not work on Sunday, he will certainly be intoxicated, or gambling, or in some of the haunts of dissipation; and these observations he believed he could support from experience. Now, mark the involutions of error in his views. The want of a consecrated sabbath in France had rendered the common people very dissipated. From their practice this keen observer had taken his views. If now he had given such a people as the French one day in seven for repose, no doubt their practice would have confirmed his theory. It never seems to have entered his mind, that a different populace might have exhibited a different practice; and thus it is that errors in speculation produce errors in practice, and errors in practice confirm errors in speculation; and the human mind is never more deeply deceived, than when it is so confined to its mistakes by a double chain.

I recommend these remarks to all those honest foes of man's happiness, who have spent their whole lives in hanging weights on the wings of human improvement. Respecting all our measures, we reason from facts; and we deem that reasoning strong. Facts are stubborn things; facts are the will of God; facts can never deceive us. But let us not be too hasty in this career of confidence. Who made these facts? Who ascertains them? Who applies them to the question in debate? The truth is, facts are only stubborn things in the view of obstinate minds. Man often makes the facts he abuses to his own selfish designs. Facts may be very stubborn things (if we only ascertain them,) respecting the motions of the planets, or the ebbing and flowing of the sea; but respecting human nature, respecting fickle, variable, intellectual, soaring man, the facts, which confirm your error, may be the effects of a previous error; and if they stand in the way of improvement, let us go to work and make a new series of facts; for the man of the last century is not the man of this; he is born to change.

It is precisely this involution of error, which has stood in the way of female improvement. Let us suppose the proposal to be carried to the Turks of Constantinople, to open the doors of the harem; to release their females from their bonds; and to endeavor after something like domestic enjoyment. With what astonishment would the proposal be heard! How impossible would it appear! What, trust woman to herself! Give liberty to such a childish, trifling, faithless class of creatures! And no doubt he could argue from facts. *Their* women are the creatures of ignorance, and confinement alone can preserve their morals; for those that find themselves always oppressed, and never trusted, become treacherous of course. But the woman of a Christian land is a very different being from a follower of Mahomet. The former has a soul, the latter, almost literally, has none. But have we reached the highest point to which the elevation of this moiety of the world may be carried? Has female education received the attention it ought? Let us never tire in our efforts, until both man and woman have reached the elevation for which God designed them, and the gates of paradise be restored.

The truth is, there is no one subject on which we may indulge better hopes, or in which the past is less a pattern for the future. In these last ages, there has been a wonderful revolution respecting the female character. Since the fall of the Roman power, whose refinement has been so vastly overrated, and since the Gothic nations broke in from the north, first to afflict, and then to mend the human race, there has been a charm thrown over domestic life, and a coloring over the female character, which is perfectly new. The ancients knew nothing of it. It is like the soft hues of an Italian sky, which a traveller sees, and can estimate from no other sky he has ever seen. It is one of those accessary ideas of the imagination, which sometimes strangely arises, and which, the more we endeavor to account for, the more we admire. It sprang up partly from chivalry, partly from religion, partly from the influence of their songs and romances; but chiefly, from the higher elevation to which women themselves rose. I shall not say that this new passion has not been productive of evil as well as good; that it has not strewn some thorns, as well as some roses in the sober path of life. Earth is no paradise; and fiction must forsake a man some time before he reaches the grave. But when one compares the respectful attention paid to a modern lady, with the gross familiarity used to ancient woman; when we place the refined sentiments of a Christian lover along side of the furious sensuality of the old Pagans; when we pass from the grossness of one of the odes of Horace to the better sentiments of one of our most ordinary novels, it is impossible not to own and admire the mighty change. It is a privilege for a woman to be born in these latter days. She is sure to secure the best influence, as soon as she deserves it.

In considering female education, let us first consider the character which woman sustains, and the station which she is called to fill. A good education must have reference to both.

If we had not seen the vast influence of different objects in forming the mind, we might suppose the distinction of sexes reached to the human soul; that the intellects of females were cast in a different mould; and that God did not design them for such different occupations, without originally imprinting on the secret springs of their conduct an impression and bias, which would perpetually distinguish them even in a world of spirits. But before we admit such a conclusion, let us look at the operation of other causes. Souls are formed by their interests and objects; their original texture is lost in the thousand webs, which custom, education and society have woven around them. How astonishingly do *men* differ. What opposite beings are the American savage and the Hindoo! The common professions of life will sometimes alter the whole structure of man's mind, and shape all the passions of the heart. The difference, therefore, in the minds of the two sexes, it seems to me, may be fully accounted for, in their being born to different interests, and those interests separated by impassable lines. *There is no sex in the soul.* Their abilities, their capacities, their affections, are equal. If, at the natal hour, all who are now acting in the affinities of fathers, husbands, and brothers, could have exchanged souls with those, who are now filling up the gentler stations of mothers, wives and daughters, the world would have been just what it now is, the same designs would have been formed, the same abilities displayed. The lawyer would have plead his cause; the preacher would have mounted his desk, and the general would have gone to the field of battle. It is, therefore, an object of some importance, in cultivating minds, to remember, that spirits have no sex. Men are masculine women, and women female men; we have each of us a vital spark from God, which can only blaze when it is kindled by improvement.

It has been customary, I believe, to pay the female sex a compliment respecting their virtues, at the expense of subtracting just so much from their abilities. I question both these representations. Women are neither angels nor fools. They are human beings under a weaker structure, and in a peculiar form. I question whether there is more real goodness found in their hearts, than among men. But do not misapprehend me. I am not contending that the decencies of life and a higher tone of morality are not better preserved among those for whose reputation it is to be decent and moral. This is to be expected. The point which I question, is, whether, when an impartial God comes to trace our actions to their spring, and to weigh our faults with our temptations, he will not find as much goodness among the sons of Adam, as the daughters of Eve. Alas! we cannot reproach each other; we are both miserable sinners. Hand in hand our parents left the garden of Eden together; and hand in hand we have gone in the paths of transgression ever since.

Thus it seems to me, in estimating the original and distinctive character of the female sex, we may say, they are not so much below their counterparts in point of abilities, nor so much above them in point of heart-virtues, as is commonly supposed. Perhaps there is no difference.

But though the foundation of souls may be the same, it is impossible not to see that the two sexes are called to occupy very different stations. Men are destined to the public stage; women to domestic life. Men must force their way by resolution and activity; women win most by modesty and retirement. Man must mingle with the temptations of life, must leave his home, must sometimes cross the seas, must encounter the dangers of foreign enterprise and foreign climes; but, woman must adorn the circle, guide the house, soothe by her polished affability, and instruct by her silent example. The trades and professions of men are various; but women have only to learn the common art of being good daughters, sisters and wives Laying religion out of the question, which knows no distinction, the objects for which they live are not so various. A virtuous woman is almost the same being in all stations; and, in all ranks of life, she is called almost precisely to the same duties. If she would be respected, she must be something of an intellectual being; if she would meet with kindness and affection, she must show them in her turn; if she would win that noblest of all rewards, which the wise man has mentioned—*her husband also praiseth her;*—if she would win these praises, (seldom won without merit,) she must manage her family with neatness, economy and skill. The object of her life is extremely simple; and the only difficulty I can conceive of, is, in uniting the ornamental and useful parts in one beautiful proportion; in passing from the parlor to the kitchen, without confounding or losing the character suitable to both; and this difficulty is not insuperable, for thousands have overcome it.

[From Cartonensia, by Rev. W. Gunn.]

PORTRAIT OF CHRIST.

Leonardo da Vinci and Raphael have been most successful in the attempt. As is well known, these were men of deep research and prominent powers; and though they lived more than fifteen centuries after the commencement of the Christian era, it may be conceived that their ideas were aided by original imitations existing in their days; and that such did exist, we are justified in believing. Irenæus, who was born as early as the year 130, says, that the Carpocratians, exhibited both statues and pictures of our Saviour; and that Pilate had caused a likeness to be painted of him. Tertullian speaks of the intention of Tiberius to assign a place to our Saviour among the deities of Rome, as a thing publicly known. Eusebius relates that there was, in his time, in the city of Cæsarea Phillippi, a group of bronze figures, representing Christ and the woman whom he had cured, and proceeds—"we are not to be surprised that the Gentiles should raise a monument to those who were cured by our Saviour;" and further, "that he had seen pictures of the apostles, as of St Peter and St Paul, and of Christ himself, kept and preserved; for it was an ancient custom among the heathens," he continues, "to honor those after this manner who had benefitted their country." Zozomen, too, reports that Julian, who lived at the same time, took down the statue of Christ to withdraw the people from Idolatry, and in order to substitute his own. It is not essential to my purpose that these details should be literally true, but we cannot deny the existence of what men like these declare they have seen. The same gratitude and veneration which prompted the early Christians to preserve a resemblance of their Lord, would operate equally in making them hand down his features to posterity. The impulse is natural, and has been observed from remote antiquity; and the heads of Socrates and Plato, for instance, are as well known to us now as they were to their contemporaries. If, therefore, we can produce a portrait of Christ of the time of Zozomen, the latest of the four writers above quoted, may we not fairly conclude it to be a faithful resemblance. One of these was within these few years to be seen in the Basilica of St Paul, in the Via Ostiense, before that structure was destroyed by fire. The situation of it was over the Arcus Triumphalis; and it possessed traits of benign majesty beyond what we observe in common mortals. It was executed in mosaic, an art practised through every period at Rome, and which is almost as indestructible as the building it adorned. The date of the edifice was verified by an inscription, by which we learn that it was dedicated to Placidia, the mother of Valentinian the Third, A. D. 441. When at Rome, I was very careful in collecting the opinions of persons best qualified to judge concerning this portrait. I have viewed it with our own Flaxman,—"himself a host;" and every one whom I consulted concurred in the belief of its being a genuine remain. The body of Christ was not represented on the cross till the seventh century. It was so admitted in the western church, with the head bowed down; whereas in the eastern (though not without some exceptions,) the face was lifted up. In the latter, the effigy of Christ is first seen on a Byzantine coin, struck in the reign of Justinian the Second, 685—695; previously to which time we find only crosses and anagrams.

[From the Family Lyceum.]

CAMPHOR.

Camphor is the peculiar juice of a species of laurel called the camphor tree, which is abundant in China, in Borneo, and in Ceylon. It becomes concrete by exposure to the air. It is remarkably inflammable, and is used by the Indian Princes to give light in their rooms. It is pungent, volatile, acrid, and strongly aromatic. These qualities have rendered it useful as a medicine, and in sick rooms to prevent contagion. It is also placed in collections, to keep off the small insects that prey upon the specimens.

DIAMOND.

In the glass trade, an instrument used for squaring the large plates or pieces, and among glaziers, for cutting their glass. The diamonds are differently managed. That used for large pieces, as looking-glasses, is set in an iron ferule, about two inches long, and a quarter of an inch in diameter; the cavity of the ferule being filled up with lead to keep the diamond firm; there is also a handle of box or ebony fitted to the ferule, by which it is held.

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The Editor observes in his preface;—"As the use of the Organ and Piano Forte is becoming common in houses of public worship, and in families, and as few have the opportunity to become so versed in the science of Music, as to be able to play the harmony, even of plain psalmody, from *figures*, it is deemed necessary to devise some method of placing it before the performer on the staff, in such a manner as to be plain and familiar; and this too without confusing the vocal parts. It is believed that the new plan here adopted, of introducing harmony on the Bass and Treble staff, in *small notes*, will meet with general approbation, and that this improvement alone is sufficient to ensure the book a grateful reception.

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"It is believed that there is in this collection a larger proportion of music which has never before been published, than has been inserted in any other compilation of the kind now in use.

"The Editor is under great obligation to Messrs. Hansen, Heinrich, Zeuner, Webb, and Paddon, Professors of Music in Boston, for their contributions to these pages."

☞ The Publishers have determined that the perplexities and expenses to which the public are now subjected, by *alterations*, shall be avoided by the use of this collection. And they invite their friends, the members of choirs, and lovers of good music, who have an influence in aiding the introduction of a chaste standard Collection, to examine the improvements and merits of this work, which is daily receiving the approbation of the public. They believe the Editor has been very successful in the choice of approved tunes and select pieces by the most eminent masters; and that the new music from his scientific friends will place this Book among the best Collections of the present day, and give it a circulation as wide as its name imports.

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Oct. 6.

DAMAGED GOODS.

Just received 1 case Checked Cambrics,
1 " Striped do.
1 " Plain do.
2 " Dimity,
1 " Furniture Dimity.

The above are but little damaged and will be sold low, by ELIAB STONE BREWER,
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Oct. 6. South End.

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"There are no colors in the fairest sky
So fair as these. The feather whence the pen
Was shaped, that traced the lives of these good men,
Dropped from an angel's wing. With moistened eye
We read of faith and purest charity
In statesman, priest, and humble citizen.
O, could we copy their mild virtues, then
What joy to live, what blessedness to die!
Methinks their very names shine still and bright,
Apart—like glow-worms in the woods of spring,
Or lonely tapers shooting far a light
That guides and cheers—or seen, like stars on high
Satellites burning in a lucid ring
Around meek Walton's heavenly memory."
WORDSWORTH.

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" II. Sir Philip Sidney's Defence of Poesy, Selden's Table Talk.
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" IV. Owen Feltham's Resolves. Oct. 6.

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